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THE
MISSIONARY MAGAZINE
AND
Chronicle.



FEARN CHAPEL, ROSSFIELD, BERBICE.

ROSSFIELD STATION, BERBICE.

ENCOURAGED by the numerous and decisive proofs of the divine blessing, in connexion with its earlier efforts for the religious instruction of the negroes in British Guiana, the Society sent out the Rev. John Ross in 1834, to organize a station in this locality. The commencement of the undertaking was auspicious and promising. By the liberal friendship of the Proprietor of the estate, a large house was conveyed to the Society, and was fitted up as a chapel. The first service in this place of worship was held in June, 1834, on which occasion the late Rev. John Wray preached to a large and attentive congregation. A most gratifying change was soon apparent in the habits and manners of the people, and the work continued steadily to advance until June, 1836, when the Rev. James Mirams, who succeeded Mr. Ross, had the happiness to form a church of ten members.

Towards the close of that year, Mr. Mirams returned to England, and the work of the station was conducted, for some time, with augmenting encouragement, under the general superintendence of the Rev. Giles Forward, resident Missionary at Lonsdale. By successive additions to the church, the number united in christian fellowship increased in three years to nearly 200, and the congregation to more than 700. In December, 1839, the Rev. Joseph Waddington arrived in the Colony, and, early in the following year, assumed charge of the station. God has greatly blessed his labours: since the commencement of his ministry among them the church has increased to 400 members. Last year, the Rev. J. J. Freeman, as the Deputation of the Society, visited the station, and has borne decided testimony to the happy changes resulting from the influence of the Gospel on the minds of the people. The church-members evince fervent gratitude for their religious privileges, while rejoicing under the advantages of that personal freedom which Christianity bestowed, and prepared them rightly to estimate and improve. Many of the more aged members are persons who, in early childhood, were torn away from Africa—the land of their fathers—to waste the prime of life under the blighting influence of slavery. Truly may it be said, in relation to these new-born freemen, that their last days are their best. The long night of oppression and sorrow has past away, and their hearts are now gladdened by the enjoyment of civil liberty and the well-founded hope of immortal life and blessedness.

In consequence of the progressive enlargement of the congregation, a new place of worship has been erected within a recent period on ground purchased by the Society—it is a plain and substantial building, and capable of accommodating 800 persons. (*Page 141.*) The expense was partly defrayed by the people, who contributed over 500*l.* to the object; and their habitual liberality, in aiding the maintenance and extension of the Gospel, has been highly honourable and exemplary. It is deemed not improbable that the resources of the station will, ere long, be adequate to its own support.

The work of christian education among the young has always formed an important and interesting feature of this Mission. The principal day-school, which was opened in July, 1834, with 80 children, has increased to 195: various other schools have been successfully attempted; and, from their united effects, the most animating assurances of present and future advantage may be indulged.

Connected with Fearn, there is a valuable and prosperous out-station, which has a congregation of 200 persons, with all the appendages of a Mission-station, except a resident European Missionary.

TAHITI.

THE Directors rejoice in being able to present the following series of resolutions, received under date, Boston, June 1, from the American Board of Commissioners for Foreign Missions, expressive of the views and sentiments held by that important body, and its numerous constituents, in reference to the lawless proceedings of the French at Tahiti, and other islands of the Pacific; and of their cordial christian sympathy in the deep sufferings of the Society, since intelligence was first received of these nefarious encroachments upon the earliest and most endeared field of its evangelical labours.

- I. "Resolved, That the Prudential Committee view, with pain and solicitude, the efforts put forth by Papists, in all parts of the evangelized world, to counteract Protestant Missions, and to substitute the errors and superstitions of Popery for the doctrines and precepts of the New Testament; which, by the divine blessing on the labours of Missionaries, and the free circulation of the word of God, were beginning to take effect on the minds of the heathen: and this Committee are especially pained that the enlightened and powerful Government of the French Nation should so far become the agent of the Romish Hierarchy, as to permit its naval force to be employed as an instrument in compelling the small and defenceless communities of the Pacific Islands, contrary to their own wishes and laws and the great principles which are recognised as regulating the intercourse between Independent States, to receive instruction from popish priests; and in interfering, by compulsory commercial regulations and other measures, to the prejudice of the moral and social welfare of those islands.
- II. "Resolved, That this Committee have noticed with joy the progress and triumph, through the instrumentality of the London Missionary Society, of Christianity in the Island of Tahiti; and, while with thankfulness to God they revert to past success, they feel the deepest sorrow in view of the trial and conflict with papal heresy and delusion, supported by the French power, to which the Society and its Missionaries in that Island have been recently called: and this Committee pray, that the Society and its Missionaries may be divinely guided to the adoption of such measures as may be best adapted to arrest the disastrous consequences which threaten the Mission, and the Tahitian community.
- III. "Resolved, That, in consideration of the obstacles thus interposed to the progress of civil and religious liberty, of knowledge, Christianity, and civilisation, the Governments friendly to these interests are called upon solemnly to protest against this invasion of the rights of conscience, and of self-government, and to adopt such peaceful measures as they may judge best, to prevent similar outrages being perpetrated in future by the more powerful on the weaker political communities.
- IV. "Resolved, That this Committee cordially join with the Directors of the London Missionary Society, and the Geneva Evangelical Society, in recommending to the friends of Protestant Missions throughout the world, to offer special prayer to God, that the progress of the Gospel may not be hindered by the efforts of the papacy; but that He will cause all events, even those which seem most adverse, to combine to hasten its advancement; and that he will inspire his people, and especially Missionaries, with increased faith, hope, and zeal, to labour for its speedy and final triumph over all the earth."

IMPORTANT INTELLIGENCE FROM TAHITI.

THE following communication, from two Missionary brethren who visited TAHITI in February last, supplies decisive evidence of the ardent and steady attachment of the people to British connexion, and the growing aversion with which they regard the persons and the authority of their present self-constituted rulers; while it inspires a strong hope that these foreign oppressors will feel at length compelled to abandon a possession which, without any compensatory advantage, they can only retain by continually adding to the shame and dishonour with which it was acquired.

We deem it of the utmost importance to take the earliest opportunity of acquainting the Directors of the political state of things in these islands; and also of the part which we have taken in them.

On the 15th of January, we met, by the special request of the Queen, to baptize her youngest child. On the same day she received a message from Sir Thomas Thompson, Captain of H. B. M. frigate, the *Talbot*, requesting her to go over to Tahiti, as speedily as possible, to hold a conference with him on the changes which have taken place in her dominions. She had not been at Tahiti, since the union of the French flag with her own; but, on the receipt of Sir Thomas's notice, she resolved to go, and requested us to accompany her. We felt the difficulty in which such a step would involve us, from the extreme jealousy which the French feel of the residence of Missionaries in the islands, and, much more so, of any act that can be construed into an interference in political matters. When, however, we considered the circumstances of the Queen, the fickleness of her Tahitian friends, and the fact, that there is not one foreigner, unconnected with the Mission, in whom she can repose the smallest confidence, we resolved to comply with her request, and leave the consequences with Him "who judges righteously." Our Christianity, nay, our humanity, forbade us to withdraw from her at such a time.

Tuesday the 17th was appointed for the conference at Papeete. Mr. H. therefore left on Monday morning, and went over to Papeete. The weather was so adverse on Tuesday and Wednesday, that the Queen and her party could not get over; but on Thursday morning they arrived. On entering the harbour with her own flag flying, (never having used the new one herself,) she received from Sir Thomas a royal salute. About 10 A.M., she went on board the *Talbot*, when Sir T. hoisted the old Tahitian flag, and gave her Majesty another royal salute, with the yards manned. The weather continued so bad, that Mr. Simpson could not get over in time for the meeting, and consequently Mr. H. was alone. There were present, Sir Thomas Thompson; the Purser; and Mr. C. Wilson, the acting consul in the absence of Mr. Prit-

chard; the Queen, her husband, father, or foster-parent, her secretary, and two other members of her family. The conference lasted about seven hours; and the substance of the Queen's answers to Sir T.'s inquiries was as follows:—That she knew nothing of the former application made by the chiefs to France, until the document had been sent away—that she herself signed the latter document presented to her by Du Petit Thouars, from the fear, that had she not done so, and hostilities had been commenced, in all probability a large proportion of her subjects would have fallen upon the white population of all countries, and have plundered and murdered them; and had such a calamity taken place, she feared that the Governments of the murdered parties would seek redress at her hand;—she therefore signed, in the hope, that when a British ship-of-war arrived, she would be relieved from her difficulties, as she believed that the cord, by which her government and that of Great Britain had for so long a time been bound together, was not yet broken." It will not be necessary to say more on those two days' proceedings, than that, as her Majesty left the ship, Sir T. again saluted her.

On Friday morning, Mr. S. arrived, and had an interview with Sir Thomas, to confirm a statement made by the Queen, namely, "that she had sent as her ambassadors, Mr. S. and a native Chief, to attend the meeting appointed to be held by Du Petit Thouars; but that he had rejected the former, because he was an Englishman and a Missionary." Nothing of importance transpired from that day to the 26th, besides translating and signing the documents. We then returned to our stations.

On the 2nd of February, the Queen sent messengers all round Tahiti and Moorea, requesting all the people to attend a meeting to be held at Papeete. On the 6th, the Queen sent two special messengers, requesting us to attend the meeting. We could not do otherwise than comply, and therefore, casting ourselves again on Him who careth for us, left our homes, and arrived at Papeete in safety.

Feb. 8.—The people have come in to-day from all the districts in a most peaceful and orderly manner: they manifest the liveliest interest in the affairs of the Queen,

her government, and laws, and express the deepest concern that they may continue to enjoy the Gospel. The meeting is to be held to-morrow: its object is announced to be, to ascertain the views of all the Chiefs in reference to the changes which have taken place, to interrogate the four Chiefs who signed the former document, on their reasons for doing so, and to elicit from them an expression of their present opinions. Much depends upon to-morrow. Father of mercies, remember thine own cause!

February 9.—About nine o'clock, the Queen, with her husband and immediate friends, went to her large house in Paré, (the name of that portion of the bay where the house stands,) and took her seat upon the verandah. Besides several of her Chiefs, there were present Sir Thomas; the purser; British, American, and French consuls; with most of the foreign residents. The people assembled, in a very orderly manner in several divisions, in the large court-yard fronting the house. The day was pleasantly cool. Each division, as it entered the court, marched to the front of the house, and the leader of the party ordered the men to take off their hats—this being done, he called out, "Pomare, our Queen, *ia ora na oe*, mayst thou be saved!" to which all the people responded, "Amen!" the speaker then added, "both now and evermore;" to which they again responded, "Amen."

The respective divisions, having performed this ceremony in the most orderly way that can be imagined, arranged themselves round the yard to the number of about 5,000. The appearance of the men was very neat and clean—some were dressed in military uniform—others in white jackets and trousers—but the greater part were clad in a white shirt, and printed *round-about*. The females were dressed in white and various coloured prints, which gave to the whole a very imposing appearance. Many expressions of approbation were elicited from the foreigners, both as to their appearance and their conduct. When the people were all settled in their places, the Queen's speaker came forward and said, "It is the Queen's wish that the proceedings of this day be begun with prayer." We replied, "To that we give our hearty consent, and will ask Mr. D., as the senior missionary, to pray."

Prayer being concluded, the speaker introduced the business of the meeting by a short address, in which he urged upon all to listen attentively and patiently to every speaker; and said, "Should any hard words be spoken through the day, pray to God, that as they enter your hearts they may become soft, that they may not produce anger." The speaker then read the Queen's speech, in which she commenced by describing her feelings on the present state of

things, and said, that she considered herself as banished from her kingdom. A letter was next read from the British Admiral, expressing the sympathies of the Queen of England towards Queen Pomare. The speaker then proposed the question to the principal Chief of each district, "What is your desire, in reference to the new state of things?" and each replied, in the most unqualified terms, that Queen Pomare was their only Sovereign—that they desired to retain the flag given to them by Great Britain—that they had their own laws and teachers—and (with an emphasis not soon to be forgotten by those who heard the declaration) they added, "and the Bible has been sent to us from Great Britain, and we need no more, and wish for no more."

The four Chiefs, who signed the first document, which was sent to France, inviting the aid of that nation in the government of Tahiti, were then asked separately, Why they had sought the aid of France without the knowledge of the Queen? to which her regent, Paraita, replied, "That so many difficult cases had occurred, and the Missionaries not interfering to instruct him what he should do, he signed the document which had been previously prepared by the French consul." Paiti, another who signed it, brought the same charge against the Missionaries. Tati and Itoti said they signed it, "because they saw the names of the two former chiefs attached to it." They were again asked, "Do you wish the aid of France?" to which all replied, that they had no such wish, and only signed the request, because they were teased to do so.

The Queen's speaker then stated, that it was her wish to be on friendly terms with all foreign nations; but, should she require the aid of any nation, it was her intention to seek it from Great Britain; and when she died, *that* aid should be sought from the same source for her heir, and for his heirs after him to the latest generation. Her great ally was Britain; from thence she had her teachers, her civilization, laws, and religion, and she was resolved to have no others. All the Chiefs responded to these statements in a most animated manner; and then the whole body of the people expressed their cordial assent by a show of hands, many putting up both hands.

Mr. S. concluded the proceedings with prayer, and the meeting was dismissed in the most orderly manner. All the foreigners, with whom we conversed, expressed their surprise and joy at the very excellent way in which it was conducted.

[At a subsequent period, when H. M. S. *Vindictive* arrived, a second meeting was held, the particulars of which have not yet reached us.]

SAMOAS.—FORMATION OF A NATIVE CHURCH AT MANUA.

(From Rev. W. A. Murray, Tutuila, Nov. 28, 1842.)

SINCE I last wrote, we have had a visit from Matthew Hunkin of Manua. He came, accompanied by five persons, natives of that island, whom he considered Christians. So far as I had opportunity of judging, I felt disposed, with our deacons, to concur in his opinion: accordingly they were consecrated to God by baptism, admitted to church-fellowship, and returned with Matthew to Manua, to form there the nucleus of a christian church.

There is a considerable number of the natives at Manua, whom Matthew believes to be converted to God; but the vessel, in which he came to Tutuila, could not bring more than five. Their visit, and the accompanying circumstances, formed a very interesting event. Atiu, the principal man of the little party, had been a distinguished leader in the perpetration of those deeds of darkness for which Manua was formerly distinguished. It is the universal testimony of all the islanders, including the Manuans themselves, that they greatly exceeded the natives of the larger islands in barbarity and ferocity. Cannibalism hardly ever existed on the larger islands, and in times of peace, the practice of lying in wait to murder each other, was not of frequent occurrence. All parts of the islands, moreover, held, at times, friendly intercourse; but it was the reverse of all this at Manua. The hostile parties were at no time thoroughly reconciled; and, small though the group is, the inhabitants never met in one body, not even those of Tau, the largest island, till they came together last May to hold a Missionary meeting, and collect arrow-root to aid the funds of the Society!

At that meeting there were numbers of aged people who had been born, brought up, and grown old, within a few miles of each other, and yet had never met, nor had ever seen each others' islands or places of abode,—a very extraordinary thing in savage life. Many more were there who never met before but as enemies, thirsting for each other's blood. Their speeches on the occasion are said to have been deeply affecting. Since our arrival in the islands they have been at war—I know not whether more than once. Of one engagement I have had an account. They were assisted on one side by five foreigners—four Europeans or Americans, and one Tahitian. Four of these were killed, and two of them, (the Tahitian and one of the whites,) were eaten: the other two were killed at such a distance from the homes of the victorious party, that they could not conveniently convey the bodies thither, so they were not devoured like those of their companions. The fifth fled into the bush, and there perished. On this occasion several Samoans were also devoured by their unnatural countrymen. We have in our church a man who fought in this war, and who himself killed one of the foreigners.

The natives, in eating these foreigners, were chiefly instigated by feelings of revenge; they had rendered themselves so obnoxious to them by their tyranny and cruelty. It is not more than five or six years since these things transpired, and it is little more than one year since the islands have been under the care of an European teacher; so that the change that has been effected is surprising and encouraging in a high degree.

INDIA.

STATE OF THE HEATHEN IN THE PROVINCE OF MYSORE.

(From Rev. C. Campbell, Mysore, January 23, 1843.)

DURING the present month, in company with my Missionary Assistant, I have made a very interesting tour to the west and north-west of Mysore. In Narsipoor, we had large and attentive congregations, and a good deal of calm discussion with the Brahmins. The demand for Scriptures and tracts was great. We proceeded thence to Shravanu Belligola, which is one of the most famous Jain places in the country. It is full of their temples, and there is a chief Gooroo, or spiritual guide, to whom the Jains pay almost divine honours. As he is a good-tempered and intelligent man, I was

permitted to see him, and hold a long conversation with him; many of the principal men of the place, and some others of a lower grade, being present on the occasion. In order to elicit more information, I told them several things regarding their sect, as stated by Ward in his work on the Hindoos. This soon gave rise to a conversation about the Gospel, and both the Gooroo and all present paid great attention to a full statement of the truth. The topics on which they were addressed, were, the existence and perfections of God, the creation, the fall of man, salvation through Christ, the

precepts of the Bible, the state of the righteous and the wicked after death, the resurrection and final judgment. The remarks made on the two latter topics, seemed especially to interest them, and to give an air of solemnity to the assembly. The interest was kept up by occasional questions put, and objections stated, by the Gooroo and others. The conversation lasted nearly two hours, and all seemed very well pleased with what they heard, until the truth was applied to their consciences, and they were called upon to renounce their idols and embrace the Saviour. It was probably the first time that the Gooroo had been seriously addressed as a sinner, and entreated to repent. He evidently began to feel uncomfortable, yet he was respectful to the last. We left with them some suitable tracts and portions of Scripture.

At Mailcottah, which is a stronghold of Hindooism, we had also much interesting work. The whole place was in a state of commotion during the two days we remained. The first morning, which was the sabbath, an attempt was made to preach in one of the principal streets; but the Brahmins, fearing the consequence, soon contrived to draw off most of the people, and began to

mock and make a noise not far from where we stood. During our stay, however, we encountered several who are considered champions of their cause, but all of whom were evidently defeated. The most interesting conversation which I had, was with a Brahmin of some eminence, in the midst of a crowd of others. He made little attempt to defend idolatry, but asked many questions regarding our religion, which gave me an opportunity of stating many things concerning the sufferings and death of the Lord Jesus, his resurrection and glory, the nature and design of the sabbath, and similar topics.

In all our intercourse with the people, however, we could see no proof of there being any among the heathen who act up to the light which they have. Alas! wherever we go, there is nothing observable but gross spiritual darkness, and either total indifference, or hostility to the truth. Men shut out the light as long as they can, because they do not desire the knowledge of God. But we have reason to hope the Word of life will, ere long, prove a powerful instrument of conviction, which may end in the conversion of many.

GENERAL PROGRESS OF THE BANGALORE MISSION.

(From Rev. B. Rice, Bangalore, Dec. 23, 1842.)

A heathen mind yielding to the truth.

In conversing with the natives who have called to see me, encouraging facts have occasionally come under my notice. Not long ago, I received a visit from an individual whose place of residence is 150 miles away, and some distance from any Mission-station. He told me that, about three or four years since, a Missionary came to his town, from whom he received some books, by the perusal of which he had been led to abandon Hindooism and profess Christianity. Upon inquiry, I found that the books were, the Gospel of Matthew and some tracts. During his journeyings from place to place in the pursuit of his trade, he appears to have met with other Missionaries who supplied him with various portions of Scripture, and a considerable number of religious publications. I examined him as to his knowledge of divine truth, and found that he had a general acquaintance with the leading facts of the Bible, and understood, also, the way of salvation through Christ. His public profession of faith in Jesus had, he said, exposed him to much persecution, particularly from the members of his own family, who had branded him with the name of "a fool."

I should like to have seen in him a greater conviction of the evil of sin. There was, however, such an appearance of honesty and deep seriousness manifested by him, that I could not doubt his sincerity. He was only passing through Bangalore on his way home. I had, therefore, no further opportunity of talking with him. All I could do was, to furnish him with suitable books, exhort him to constant study of the Scriptures and prayer, and advise him to seize every opportunity of conversing with Christian Missionaries, in order that he might become more perfectly instructed in the way of the Lord.

Partial reception of the Gospel.

Another person, who appears favourably disposed towards Christianity, has been to see me several times. He states, that for twelve years he regularly visited the temple of Venkataramana, and made *poojee* (or worship) every evening; but that he had left off this, and all idol-worship, for the last two years. He is now in the habit of praying to the one living and true God, through Jesus Christ, using for that purpose some prayers which he found in one of our tracts. This is good so far. A proper sense of the wickedness of his past

course, deep contrition on account of it, and a humble faith in the Lord Jesus Christ, are, however, apparently wanting. I spoke to him fully on this subject, set before him the spiritual nature of true religion, and advised him not to rest in the mere avoidance of one particular act of sin,—such as idolatry; or in a formal attention to one particular branch of christian duty—such as prayer; but wholly to abandon the path of error, and devote himself unreservedly to the service of God through Christ. “A forest,” he replied, “cannot be cut down at once—you must take the trees one by one;” intimating that this was the course to be pursued, in regard to the erroneous sentiments and evil practices to which he had been accustomed as a heathen.

Spiritual blessings precluded by indecision.

There is another man who has visited us frequently, has read many of our tracts, and seems to have had his mind partially enlightened. He is a worshipper of Shiva, and was in the habit of wearing the linga, which is, with that sect, an object of adoration. The last time I saw him he told me that he had left off this, believing it to be improper, but complained that he had not found that peace and joy which he had been led to expect, although in this and in other respects he had endeavoured to conform to the requirements of Christianity. I, of course, told him that he could not enjoy that blessedness which the Gospel is designed to impart unless he cordially embraced it, and yielded himself up entirely to its influence. He admitted the propriety of this, but alluded to the reproach and suffering which the open abandonment of the religion of his forefathers would bring upon him, and inquired how he was to live when cast out by his relatives and friends. I read to him some portions of the New Testament referring to this subject, and advised him to “seek first the

kingdom of God and his righteousness,” and trust in the Lord to provide for and preserve him. He acquiesced in what I said, but his countenance indicated that the feelings of his heart were, “It is an hard saying, who can bear it?”

Power of caste on the minds of the people.

I believe there are many of the heathen in the same state of mind with this man. But for the prejudices of caste, I have no doubt we should soon see a great number publicly renounce Hindooism, and embrace Christianity. At present, however, they seem bound, as with a fetter, from which there is no escape. Some evidently stifle their convictions, and wilfully shut their eyes against the light of truth. Others say that they worship the true God, and seek His favour through Jesus Christ in their hearts; and only conform externally to the prevailing customs in order to save their credit.

One instance there is of a respectable Brahmin in Bangalore, who publicly abstains from idolatrous worship—will not comply with heathenish customs—hesitates not to declare to his own people that he abhors their practices—diligently reads the Scriptures—and teaches Christianity to his own family and friends; and yet, although he has been going on thus for the last three years, encouraging us to hope that he is sincerely seeking the Lord, he refuses to be baptized, nor will he even attend the public means of grace with us. Caste is the only thing that seems to hinder him. He visits us frequently, seems exceedingly interested in what he hears and reads, and is quite willing to obey the commandments of Christ in every thing except in those acts which might bring a reproach upon his character, or separate him entirely from his connexions and friends. Deeply rooted prejudices and the fear of man have involved him in a snare.

CANARESE FEMALE SCHOOLS AT BANGALORE.

(From Mrs. Rice, Bangalore, April 24, 1843.)

Success beyond expectation.

LONG after we were prepared to commence our boarding-school, we were much discouraged by the difficulty we experienced in obtaining children; but God, who has hitherto sustained us under many disappointments, has graciously permitted us to realize to some extent the accomplishment of our desires. About the middle of the year, one little girl was committed to our care—shortly after another; and, towards the close of the year, several more; so that

we now number ten girls, (some of whom are exceedingly interesting,) entirely removed from heathen association and example, and sharing the blessing of christian instruction. These children are taught reading, writing, and arithmetic, in Canarese: they are also instructed in English, plain needle-work, marking, knitting, and spinning.

Extent of encouragement.

Of course, from the short time they have

been with us, we cannot say much respecting their progress, but it is such as to encourage pleasing anticipations. Several of them begin to read with considerable fluency, and particular care is taken to teach them to understand, and reverence the sacred volume. They regularly attend public worship twice on the sabbath; and the greater part of the remainder of the day is spent in acquiring religious instruction. I need scarcely say, that these children are objects of much anxiety, and as respects their eternal interests, of deep solicitude. Surely, He who has said, that his word "shall not return unto Him void," will water the precious seed of divine truth, which is thus sown in their hearts from time to time, with the influences of his Holy Spirit, and cause it to spring up and produce an abundant harvest to his glory.

Earnest of spiritual fruit.

One little girl, who has been but a short time with us, and who was brought up in the grossest idolatry and superstition, has appeared much interested in what she has heard since she entered the school, and has frequently been overheard talking to the other children of the folly of worshipping idols, and the propriety of serving the one living and true God. May the Divine Spirit seal instruction upon her young heart, and make her the subject of His sanctifying grace. The children appear very fond of singing, and their voices may daily be heard singing "Oh, that will be joyful!" to a Canarese hymn, which Mr. Rice has prepared for that tune.

Opportunities for the benevolent.

It would afford us much pleasure if a few christian friends, who feel interested in female education, would undertake to support these children—3*l.* per annum we calculate would be sufficient for each child. Any party thus subscribing would have the happiness, at least, of reflecting that they had been instrumental in rescuing an immortal being from heathen influence, and placing her under christian instruction. They would also have an object for special supplication at the throne of grace, that the instructions imparted to the child might be watered by divine influence, and result in her decided conversion to God.

Extension of effort.

Within the last few months, we have also formed another day-school in a populous part of the Pettah, so that we have now three Canarese female day-schools, containing altogether, between sixty and seventy girls. Every Thursday afternoon they all assemble at my house for examination; and I am sure christian friends, whose sympa-

thies are awakened, and whose compassion weeps over the ignorant and degraded condition of the daughters of India, would feel their hearts thrill with holy joy, could they witness this company of heathen children assembled together to receive instruction from the word of life. Their appearance, while it would deeply affect, would also greatly interest an English eye. Most, if not all of them, bear the mark of idolatry, in one form or another, upon their foreheads, while the persons of many are profusely decorated with ornaments, and, on special occasions, even burdened with their weight. These consist of ear-rings, (for the reception of which some have their ears pierced in six or eight places,) nose-jewels, ornaments for the hair, necklaces, and chains, (of which on one Brahmin girl I have counted ten,) bracelets of gold, silver, and tinsel, a broad silver belt for the waist, and silver bangles of some pounds weight on the ancles.

Encouragements to hope and perseverance.

Many of them read the gospel with considerable fluency, and, by their ready and correct answers to questions proposed to them from the sacred volume, prove that they have a tolerable acquaintance with the leading truths of Christianity. I often look with deep emotion at the interesting group collected in classes before me, and almost involuntarily breathe the heartfelt prayer, that the instructions they receive may be attended by the divine blessing; and that these children, as they grow up, may have their minds impressed with the solemn importance of the truths they are taught, and be enabled to exercise a beneficial influence on the heathen with whom they associate. The seed may not immediately spring up, but it is the incorruptible seed of the word of God, and cannot be lost.

Urgent need of assistance.

Thus I have attempted to give some account of the progress of our Canarese female schools. It is at present the day of small things; but we have reason, abundant reason, for gratitude to God, for the measure of success which has attended our feeble efforts. At present our exertions are greatly restricted for want of the necessary means. We could easily establish many more schools had we funds at our disposal to enable us to do so; but our resources are now quite exhausted, and unless timely aid should arrive, we shall be under the painful necessity of curtailing the number of those already commenced, which would be a great discouragement to us. Aware that donations are frequently made to your Society for the promotion of

Female Education in the East, allow me to request that a portion of these contribu-

tions may be appropriated to the support of these schools.

NATIVE FEMALE EDUCATION AT VIZAGAPATAM.

(From Mrs. E. Porter, Vizagapatam, March 20, 1843.)

Providential care of the orphan-school.

THE very kind reception which was given to a letter I addressed to you in November, 1841, on the subject of our native orphan-school, encourages me to hope I may be excused in again bringing it before you. I am the more induced to do so, since I have reason to believe that God has condescended to use this mode of communication as a means for stirring up the hearts of his people to an increased interest in the welfare of the poor neglected and degraded females of India. As one proof of this, I may mention a circumstance which was to us a most heart-cheering indication of our heavenly Father's care, and the sympathy of our fellow-Christians.

Last sabbath, Mr. Porter and myself had been talking about the school, as to its present condition and future prospect of support; and, from the state of our funds, our spirits were somewhat depressed, and our faith tried. At that very time the post came in, bringing a letter from a gentleman residing at Hong-Kong, of whose name we had never even heard, stating that he had read in the *Evangelical Magazine*, received from England, an account of the school at Vizagapatam; regretting that it had not met with the support it required; and begging we would accept 300 rupees (30*l.*) as a donation "From a friend."

Another instance of the Lord's gracious care I cannot forbear mentioning. During the absence of Mr. Porter, I was one day in great distress for money, when I received a letter from a pious soldier at Hyderabad, a member of our church, inclosing 100 rupees.

Necessity for continued and liberal support.

On seeing the names of many of our friends in the *Missionary Chronicle*, I could not but feel thankful for their kind assistance, and thank God and take courage; and I must beg you will allow me, through this medium, to return them our warmest thanks: at the same time they will permit me to urge upon them the importance of continuing their kind support. The cause itself does not diminish in its importance, and the means of support are not more certain than they were.

Abject state of the women of India.

Could you, my dear friends in Britain,

know the lamentable ignorance existing among the females of this country, and the idea that generally prevails of the impossibility of their learning, you would see how important it is they should be convinced of the contrary, by seeing that *it is possible*. One day a poor woman came to me, with a very bad leg, and asked, "If Mam could make well?" It was so bad that I feared it never would get better. She was certainly the most stupid and repulsive looking woman I ever saw, and I thought it next to impossible that a beam of intelligence should ever light her debased countenance. However, her leg got well, and with more joy in her face than I had thought her capable of showing, she came to tell me of it.

I asked her, if she had died, where she thought her soul would have gone? She laughed, and said, "Soul? what? I a woman, what I know?" I told her that *that*, which made her capable of being glad or sorry, was the thinking part of her, and would never die. She still laughed and said, "I a woman, what I know?" I asked her what she thought would become of her? She said, That she supposed when her body was burned, all would fly with the ashes together in the wind. I tried to persuade her to go and hear Mr. Porter, when he preached in her village; but the only reply I could get was, "What can I know? I only a woman."

Happy results of christian instruction.

This is no uncommon case: the women here have a most degraded idea of themselves; and, as to the soul, the generality of them believe it to be like wind. How striking a contrast is this poor woman to one of our little girls who died some time ago, and, when she was departing, exclaimed, "I am going to Jesus; my body will die, but my spirit is going to Jesus, where I shall be always happy." It is no small comfort to me to hear little children in the school repeat, and, I believe, *understand*, the well-known words of Dr. Watts's Catechism, "I am a creature of God, for he made me both body and soul; and I know I have a soul, for I feel something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do." Now a poor child is made wiser by reading and learning this short sentence than she would be by reading all the shasters of the Hindoos.

One day when the school-children were passing through a large feast, one little girl said, in her own language, to a Brahmin, "Sir, what for all this,—will it please your god?" "Yes," he replied. "How, Sir, he cannot see or hear, or know; nor can he save you." He replied, "Who is your God then? can he?" "Oh, yes, sir, he can save, for he made me and you; and, if he did not keep you alive, you could not serve your god, and if my God had not made the rice, you would have none to take for sacrifice to yours." The Brahmin turned to the mistress, and said, "We cannot answer these children—they are low caste, from whence then get they this sense? Our words are foolish to them."

Ignorance of a native princess.

There are three reasons which, it appears to me, should induce British Christians to urge on the cause of female education in the East—the sad, sad, ignorance of the native females—the strong and manifold proofs we have had of their capability of learning, and, in many instances, their anxiety to be taught. The first two I think I have, in some measure, proved; and, as a proof of the last, I will mention a circumstance which Mr. Porter met with a few weeks since. On his journey from Bangalore to Cuddapah, as he was passing through Punganoor, he stopped at the palace of the Rane, the widow of the late Rajah, who has two sons, one of them heir to the Zemindary or Principality. Mr. Porter was first introduced to the sons, to whom he preached the salvation of Christ. Their mother, the Rane, hearing of this, sent a message to request he would come and tell her about the new religion, and begged he would also preach to her the truths of the Gospel: of course, Mr. Porter was not allowed to see her, but she sat behind a screen, or door, where she could hear him. He read and expounded part of the fourth chapter of John, on the love of God manifested in the gift of his Son, and spoke of the need of a Saviour arising from the sinfulness of man.

He then told her how desirable it was her sons should be sent to Madras, where

they might have a good education, which would be of far more value to them than money or power. She expressed herself much pleased with all she had heard, and remarked that what he said on religion was very good. She then asked for some books for herself and sister to read, which Mr. Porter sent her. Now this poor lady, though a queen amongst her own people, knew less respecting the truth of Christianity than the youngest child in our school, and yet she would have been glad to know more. Oh! that some little maid from one of our Mission-schools might be sent into her house, as was the little Hebrew maid into the house of Naaman the Syrian, who should tell her of the love of the God of Israel; and to this I look forward as the result of our present labours.

Conversion of the young earnestly sought.

The individual good of the children committed to our care is, of course, the primary object we have in view; but I long to see the same result as Mrs. Mault has been permitted to see—the taught becoming teachers: for this we labour, for this we pray, and for this we entreat your prayers. May I request that once a month at least, say *the second Monday*, you will make this school, with all other female schools in India, the object of your kind and fervent supplication. From the accounts we receive from England, we rejoice to find that the Missionary spirit amongst the young is increasing. God grant it may continue to do so: there is no fear of too great an extension of it. "The field is the world;" and in this vast field, how few, how lamentably few, are the labourers for God! how awfully numerous the agents for Satan! Souls—never-dying souls—are passing into eternity without hope and without God. In this place alone are 50,000 inhabitants with two Missionaries; in Chicacole, 40,000 with one Missionary; and in the Cuddapah district, only one Missionary to upwards of 1,000,000. Is it not, then, desirable that we should throw all the energy we can into our schools, that the children therein taught may become teachers among their own countrymen?

ROBERT CHAMBERLAIN'S NATIVE TEACHER.

(From Rev. James Russell, Nagercoil, May 4, 1843.)

I have the pleasure to forward, for the information of the friend who supports the reader, called ROBERT CHAMBERLAIN, the translation of a letter, containing an account of himself and his labours, which he wrote at my request. He is one of the oldest readers in my division, and a Pariah. His

congregation, consisting of 308 souls, are chiefly of the same degraded caste: he is a truly pious man—unwearied in his efforts to do good not only among the people of his charge, but among all with whom he comes into contact. He is not destitute of talent, but his advantages have been limited.

The most striking features of his character, however, are his piety, unswerving integrity, and unremitting effort. On the Lord's day he has no fewer than five services; his con-

gregation being in two different villages, about a couple of miles from each other; and besides these he holds a bible-class containing upwards of forty pupils.

To the most kind and honoured Benefactors, and Directors, of the London Missionary Society.

BRETHREN IN CHRIST,—I stated in my letter of December 1831, that I had been appointed a reader by the Rev. C. Mead, in 1822, and that I had been engaged in preaching the Gospel to the people connected with this Mission. Since the time I last wrote, I have been stationed at Mylandy, and employed in preaching the gospel to people of various castes and religions. And, because in many cases I am not allowed to enter their houses nor places of assembly, I have embraced every opportunity of reading and speaking to them in the markets and high-ways. I praise God with a joyful mind for choosing me from a most humble family, and appointing me to such an important work. My continual prayer to him is, that by his grace my poor labours may be blessed.

I will now speak of the evil disposition shown by the heathen towards the Gospel and towards Christians. Some time ago, the higher castes manifested the spirit of the ravening lion, oppressing the poor Christians, making every effort that there should be no such persons, and that the religion which we had embraced, the worship we observed, and our places of worship, should all cease to exist. On one occasion, the heathen people in Mylandy lodged a complaint against me in the Court, stating that, although his Highness the Rajah had given orders to allow the chapel to be erected, I had caused it to be erected close to their village; that the Christians were accustomed to go through the public streets on marriage and funeral occasions; and that I was the cause of their doing so: that I had built a dwelling-house of the same kind as the higher castes, contrary to custom; and that the Christians and myself were very bad people, because we put on clean and decent clothes like other persons.

In this way they caused me and some other poor Christians to wander about, and to suffer much, for about five years, pulling down our houses, and making us pay heavy fines. Notwithstanding all these things, God, who is rich in mercy, frustrated their designs, neither allowing our chapel to be destroyed, nor our worship to be hindered; but put it into the mind of the Rajah to issue a proclamation authorising every one to embrace that religion which was most agreeable to his own mind. And I praise God for this his goodness, by means of which those who were shaken in their mind obtained courage and steadfastness; and for

the favours which he has continued to us to this time. Formerly we were esteemed as very degraded, ignorant, and barbarous: but now, there is reason to believe that some among us are intelligent, trustworthy, and truly anxious to obtain the salvation of their souls.

A Christian man named Kuramoodian, from Wiravilly, although a slave, was known to be a pious man, by his good conduct in keeping the sabbath, listening to the word of God with attention, and greatly trembling when he became conscious of the great sins which he had committed against God. His master tried every method to make him work on the sabbath-day, but he would not on any account comply. He could not read, yet by great diligence he learned in a very short time a great many questions from the catechisms, and some portions of the Scriptures; and was very diligent in communicating the little knowledge he had to his neighbours, with a humble, patient, and affectionate mind. By his diligence during the six days of the week, he strove to make up for the time lost to his master on the sabbath. He and his family were very regular in attending the place of worship, and paid great attention to the preaching of the word; and, by his good example, some of his neighbours were led to renounce their former sinful ways and become followers of Christ.

At length he was suddenly attacked with cholera, when he was indeed found to have set his heart not upon this world, but upon the world to come. For although I happened to go to him at a time when he was scarcely able to speak, I found in him all the appearances of a happy death.

In the congregation under my care, there are some who not only receive the word of God with joy; but, being convinced of the enormity of their sins, have deep sorrow for them, hate them, and strive to escape from them and from their consequent punishment; being thoroughly persuaded that without an interest in the merits of Jesus Christ they cannot be saved. Of such I can now state only one instance. A man named Yesudian, although unable to read, has learned a great many questions from the catechism; and, being very desirous to lead his wife and children in the way to heaven as revealed in the Bible, he is much engaged in prayer for them. Having renounced all the evil practices of the heathen, he makes every effort to bring all his relations

to embrace the religion of Christ. When any of them abandon heathenism, he breaks down their idols of earth, wood, or stone, which they had formerly worshipped. One of these—a large image of stone—he has broken in pieces and made it into steps for his house, and it is now trodden by the feet of men. His constant prayer is, That all the images may be utterly destroyed!

In these and other ways, some manifest that they have experienced a change of heart, while others, as weeds among the wheat, are found to continue hard-hearted.

My constant prayer is that God may give them a good heart by sending his Holy Spirit on them: for this I am waiting with patience and great desire, as one who, having sowed seed, waits for the rain. That you and the other good people in England, who do so much for the salvation of the poor heathen, will not cease to pray to God for the outpouring of his Holy Spirit upon us, that the number of true Christians may be greatly increased, is the earnest request of your poor humble servant in Jesus Christ,

ROBERT CHAMBERLAIN.

JUVENILE MISSIONARY MEETING AT HULL.

ON Thursday evening, June 15th, the teachers and children of the Sunday-schools belonging to the congregations in connexion with the London Missionary Society, assembled in Salem Chapel, which was nearly filled with the juvenile audience. The Rev. James Sibree presided, and the following resolutions, adapted to the capacities of the children, were passed amid expressions of cordial and unanimous approbation:—

- 1st. That Jesus loved little children, and children that were growing up; and therefore children of every age should love him.
- 2nd. That those children, who love the Saviour, will also love to hear and speak about him, and about the spread of His gospel through the world.
- 3rd. That many of our ministers and Missionaries were once Sunday-school children, and that we should hope and pray that there may be raised up from among them a great many more.
- 4th. That as good King George the Third wished that every child in England might be taught to read the Bible, we should go farther, and wish and pray that every child in the world may soon have the Bible, which teaches about the Saviour, and be able to read it in

his own language, and that there may be Sunday-schools all over the world.

The Rev. Messrs. Stratten, E. Morley, Morris, and other friends, assisted in the proceedings of the evening. Mr. Sibree exhibited a map showing the state of religion in the world at the present time, together with the various stations occupied by Missionaries among the heathen.

Several objects of curiosity, sent by Missionaries from South Africa, were introduced to the notice of the children, and awakened great interest. At the close of the meeting, a collection was made on behalf of the London Missionary Society, amounting to 5*l.* 12*s.* 9*d.*

The object of this meeting—the infusion of a Missionary spirit into the minds of children at an early age—must commend itself to the judgments and hearts of all who love the Saviour. Some of our most successful Ministers and Missionaries received their first impressions and their strongest religious impulses in our Sabbath-schools. The Missionary enterprise should, therefore, be frequently and strongly pressed upon the attention of the juvenile mind; and we may confidently indulge the hope that many more such men as Moffat, Williams, Carey, and Morrison, may be raised up, who shall, by their self-denying labours, bless a dark and benighted world.

ORDINATION OF MR. COLES.

ON Wednesday, the 5th of July, Mr. Joseph B. Coles, of Spring-hill College, was ordained as a Missionary, at King-street Chapel, Portsea. The Rev. John Varty, of Fareham, read portions of Scripture, and prayed; Rev. Wm. Campbell, late of Bangalore, described the sphere of labour to which Mr. Coles is appointed; Rev. W. Scamp, of Havant, asked the usual ques-

tions; Rev. T. Cousins, Mr. Coles's pastor, offered the ordination prayer; and Rev. T. R. Barker, President of Spring-hill College, delivered a highly impressive and affectionate charge from Rom. xv. 3, "For even Christ pleased not himself." The Rev. G. Silly, of Gosport, concluded the service with prayer.

EMBARKATION OF REV. J. B. COLES FOR INDIA.

ON Tuesday the 15th of August, Mr. and Mrs. Coles embarked at Portsmouth in the ship *Mary Ann*, Capt. Jaques, for

Madras, whence they will proceed to Mysore, the station to which they are appointed.

EMBARKATION OF MRS. BEYNON FOR INDIA.

ON Tuesday, July 25, Mrs. Beynon, with her son and two younger children, embarked at Gravesend, in the ship *Childe Harold*,

Capt. G. Willis, for Madras, to rejoin her husband at Belgaum.

EMBARKATION OF THE REV. C. D. WATT.

ON Wednesday, the 16th of August, Mr. Watt, who has been most graciously and wonderfully restored from the effects of his

late fearful accident, embarked, with Mrs. Watt, in the ship *John Willis*, Capt. Willis, on his return to Demerara.

ARRIVAL OF MISSIONARIES AT TAHITI.

WE are happy in being able to state that the Rev. Joseph Moore and Mrs. Moore, the Rev. Andrew Chisholm and Mrs. Chisholm, who left this country in August, 1842,

in company with Mr. Pritchard, arrived early last March, by the *Samuel*, Capt. Spencer, at Papeete,—all well.

ARRIVAL OF THE MISSIONARY SHIP CAMDEN.

THE friends of the Society will be gratified to hear of the safe arrival of this vessel from the South Sea Islands, on the 26th of July; having on board, as passengers, Rev. Thos. Heath, with a native chief and native teacher from the Samoas; a son and daughter of the Rev. A. Buzacott; four daughters of Rev. J. M. Orsmond; one son and two daughters of the Rev. C. Barff; one son and two daughters of the Rev. J. Rodgerston; and a son of the Rev. W. Day; also Mrs. Morgan (the wife of the respected commander), and two children. The *Camden* is now lying at the London-dock.

NOTICE OF ANNIVERSARY MEETINGS.

THE Annual Meetings on behalf of the London Missionary Society will be held at Birmingham, Wolverhampton, and Walsall, Sept. 10th, 11th, 12th, and 13th. The Rev. Messrs. Young, Smith, Martin, and Roper, are engaged to preach on the Sabbath, (10th) and Dr. Harris on the Tuesday evening (12th.) They will also attend the public meeting at Ebenezer Chapel on the Tuesday morning, when the Rev. Thomas Heath, from the South Seas, with the Rev. G. Forward, is expected to be present, and to communicate important information. There will be a public breakfast on the Wednesday morning, the 13th.

NOTICE OF BRISTOL AUXILIARY.

THE Bristol Auxiliary will hold its Anniversary Services on the 17th of this month, and following days. The Rev. Dr. Morison, Rev. J. Hamilton, and Rev. J. Sherman, of London, and other ministers; and the Rev. T. Heath, from the South Seas, with a Samoan Chief, and Native Teacher, are expected to attend on the occasion.

NOTICE OF ANNUAL MEETINGS AT BRIGHTON.

THE Sussex Auxiliary Missionary Society will hold its annual meetings at Brighton, on the following days in the present month.—Sermons on Lord's-day, the 17th; Prayer Meeting on Monday evening, 18th; Public Meetings on Tuesday, 19th; and Public Breakfast on Wednesday morning, 20th.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of July, 1843—inclusive.

£ s. d.		£ s. d.		£ s. d.	
A. Curling, Esq. for the Chinese Mission	10 0 0	Girl at Trevandrum, to be called Martha Fearnot	2 5 0	Preston Aux. Soc. per J. Harmer, Esq.—	
Mrs. A. Curling, for Fem. Education at Rev. A. F. Lacroix's Station in India	3 0 0	<i>Hampshire.</i>		Anniversary, Pole-st.	4 2 7
Mr. Hobson for the Chinese Mission	1 0 0	Ringwood	8 15 0	Grimshaw-street	11 10 3
J. G. Stapelton, Esq. for ditto	10 0 0	Andover	11 8 0	Cannon-street	7 16 9
Clapham, a sincere friend to the Missionary Society, per Rev. S. A. Dubourg	5 0 0	<i>Hertfordshire.</i>		Sac. Col. for Widows and Orphans' fund ...	5 0 5
Craven Chapel, a donation after the Collection	1 0 0	Hatfield	3 15 6	Public Meeting	12 17 6
Holywell Mount, on acco. 18 9 6		Cheshunt	39 3 6	Breakfast	14 3 6
Islington Chapel, ditto ... 17 8 8		For the Chinese Mission ..	0 5 0	Cannon-street	14 17 4
Trevor Chapel, ditto	22 0 0	<i>Isle of Wight.</i>		Grimshaw-street	8 0 4
Walthamstow, for Nat. Girl, Sarah Grace	1 16 0	Shanklin	1 14 6	Pole-street	2 4 0
For Chapel at Tellus, Jamaica—		<i>Kent.</i>		For Nat. Girl at Vizagapatam, to be called Margaret Aughton ...	2 10 0
W. A. Hankey, Esq. ... 2 0 0		Margate, F. W. Cobb, Esq. ...	15 5 0	Elswick Branch	16 12 2
Mrs. and Miss Hankey	2 0 0	T. F. Cobb, Esq.	1 1 0	Leyland, Miss M. Baker ..	1 17 6
J. Hall, Esq.	1 0 0	Greenwich, Maize-hill, for a Nat. Tea. in India, to be connected with Rev. A. F. Lacroix	25 0 0	Less Expenses	101 12 4
Ditto from a Fund	5 0 0	<i>Lancashire.</i>			4 16 6
11l. 16s.		Per E. Dawson, Esq.—			96 15 10
Tanner's-hill Juvenile Association	1 0 0	Lancaster	26 7 1	<i>Middlesex.</i>	
A poor man, farthings and other money	0 15 3	For Nat. Tea. Robert Bousfield	10 0 0	Chiswick, for Nat. Tea. Edward Miller	10 0 0
<i>Berkshire.</i>		Garstang	12 3 0	Mill-hill, Pupils at the Grammar School, by Master J. R. Gouly	3 0 0
Maidenhead, Mrs. Rutter, for the Chinese Mission	5 0 0	For Nat. Girl, Janet Garstang	1 17 0	<i>Monmouthshire.</i>	
		Less expenses	50 7 1	Newport, Hope-st. Cha. Teachers and Children ..	3 14 10
			4 12 6	For the Chinese Mission ..	1 8 1
			45 14 7		5 2 11
<i>Buckinghamshire.</i>				<i>Norfolk.</i>	
South Aux. Soc. per Mr. W. T. Butler—		Wigan Aux. Soc. per T. Cook, Esq.—		Harleston, for a girl at Bangalore, to be called Adeline Taylor	3 0 0
High Wycombe, Col.		Cook, Esq.—			
Crendon-lane	6 0 0	Golborne	1 2 4	<i>Nottinghamshire.</i>	
Ebenezer	4 6 0	Hindley Bridge	13 10 6	Aux. Soc. per R. Morley, Esq.—	
Town Hall	4 8 0	Horwich new Chapel ...	3 3 6	Tuxford	3 17 6
Subscriptions	6 13 0	Lee Chapel	5 7 0	Sutton	2 0 0
Beaconsfield	11 18 2	Tyldesley	6 12 0	Nottingham—	
	43 5 2	West Oughton	6 4 6	Castle-gate	92 0 3
Less expenses	6 0 8	Wigan, St. Paul's Cha. ...	41 17 10	Friar-lane	36 10 2
	37 4 6	Interest	0 0 8	St. James's-street ...	15 6 0
			77 18 4	Wesley Chapel	52 3 9
<i>Cambridgeshire.</i>		Less expenses	3 7 6	Missionary Communion ..	10 13 10
Royston District, on account	23 0 0		74 10 10	Public Meeting	19 8 2
		Mid Aux. Soc. per T. Eccles, Esq.—		Do. Breakfast	3 15 10
<i>Derbyshire.</i>		Chorley	8 14 5	Radford	7 10 0
Derby, some little girls connected with the Independent Chapel, for a native boy in India, to be called John Corbin, (2 years)	5 0 0	Haslingden	5 0 0	Keyworth	2 0 0
		Blackburn, Chapel-st. ...	123 1 8	Moor Green	2 5 8
		For Nat. Girl, Eliza Sharples	2 6 6	Sutton-in-Ashfield	4 15 4
		For Nat. Tea. Blackburn	10 0 0	Selston	2 7 0
<i>Devonshire.</i>		Lower Darwen Sab. sch. ...	5 5 0	Retford	8 9 0
Dartmouth, for the Chinese Mission	10 0 0	Tockholes	2 0 0	Mansfield	42 11 0
Mrs. Admiral Pearson, for Mrs. Porter's Sch. Madras	1 0 0	Lower Chapel, Darwen ..	14 15 6	For Mrs. Maul's Sch. Nagercoil	0 10 0
		Colne	13 3 0	For a Girl in Mrs. Porter's Sch. Madras, to be called Mary Weaver	3 0 0
<i>Dorsetshire.</i>		Clitheroe	7 5 0		
Dorchester	13 10 0	Burnley	41 0 6		
			232 11 7		
<i>Essex.</i>		East Aux. Soc. per S. Fletcher, Esq. on acco. ...	347 12 4	Less expenses	309 3 6
Epping, S. Latham, Esq. ...	25 0 0	West Aux. Soc. per S. Job, Esq. on account ...	500 0 0		29 16 9
<i>Gloucestershire.</i>					279 6 9
Gloucester, H. B. for a					

	£	s.	d.
Workshop	33	13	0
<i>Surrey.</i>			
Surbiton, second payment from the Estate of the late Thomas Hill, Esq. 3789	10	5	

Suffolk.

N.B. The sum of 78*l.* 19*s.* 7*d.* acknowledged in the last Magazine, from Tacket-street, Ipswich, includes a contribution of 2*l.* 10*s.* from Claydon Sabbath-school, for a native girl in India, to be called Eliza Notcutt

Yorkshire.

York, per T. Watkinson, Esq. for the Chinese Mission—			
Salem Chapel	18	7	0
Do. Missionary Basket	7	0	0
Lendal Chapel	11	10	0
	36	17	0

Appleton-on-Wiske, per Mr. M. Trowsdale	12	0	0
Sheffield and Attercliffe Aux. Soc.	99	13	5
West Aux. Soc. per W. Stancliffe, Esq.—			
Bradford	5	12	7
Burley in Wharfedale ...	13	8	6
Churwell	15	0	0
Cleckheaton	21	6	1
For Nat. Tea. Isabella and Wm. Scott ...	20	0	0
Mrs. Dixon, for Sch. at Benares	10	0	0
Mr. J. Dixon, for the Chinese Mission ...	5	0	0
Delph	7	3	8
Gomersall	16	0	0
For Nat. Tea. James Burnley	10	0	0
Heckmondwike, Upper Chapel	12	18	2
Lower Chapel	5	0	0
Holmfirth	12	0	0
Huddersfield, Collections at the 30th Anniver- sary of the West Rid- ing Auxiliary	130	2	5
Ramsden-street Cha. for Nat. Tea. Mary Ellis	10	0	0
For Nat. Girls. S. E. Willans, E. Atkin- son, F. Wrigley, and E. E. Greenwood ...	7	4	0
Morley	18	11	4
Otley	12	5	4
Pateley Bridge	1	0	0

	£	s.	d.
Peniston, Thurlstone, and Stocksbridge	10	15	6
Wakefield, Zion Chapel For Nat. Tea. J. D. Lorraine, and S. Bruce	47	5	11
Upper Mill, Saddleworth	20	0	0
	19	19	0

	430	12	6
Less expenses	17	19	8
	412	12	10

SCOTLAND.

Glasgow Aux. Soc. per J. Risk, Esq.—			
Port Dundas, Mr. Mearn's Sabbath- morning Fem. Class... 1	1	1	6
Irvine, Col. at Parish Church	2	13	0
Hugh Watt, Esq.	20	0	0
Subscriptions	4	7	6
	28	2	0

Cupar Fife, Col. by Rev. R. W. Hamilton	2	6	8
Stranraer—			
Seuchan Church	4	0	0
Relief ditto	3	5	6
Ditto Public Meeting...	2	0	9
Second Seces. Church	3	0	0
A member of ditto for the Chinese Mission	1	0	0
Drumflaw Mis. Box, per Mr. Longmuir	1	5	0
	14	11	3
Less Printing	0	11	0
	14	0	3

Collections by the Deputation.

Remitted by Rev. W. L. Alexander	312	1	5
Collections by the Rev. R. Knill—			
Creetown	3	13	1
Dumfries, Congrega- tional Chapel	16	0	4
Donations	3	5	6
Mrs. Samson	5	0	0
Ditto for Nat. Boy at Benares	3	0	0
Quarrelwood	1	6	6
Glenae Sab.-school, for the Chinese Mission	1	7	9
Melrose	2	7	3
Galashiels	0	14	6
Selkirk	2	16	1
Kirkcudbright	1	0	6
Miss M'Min	1	0	0

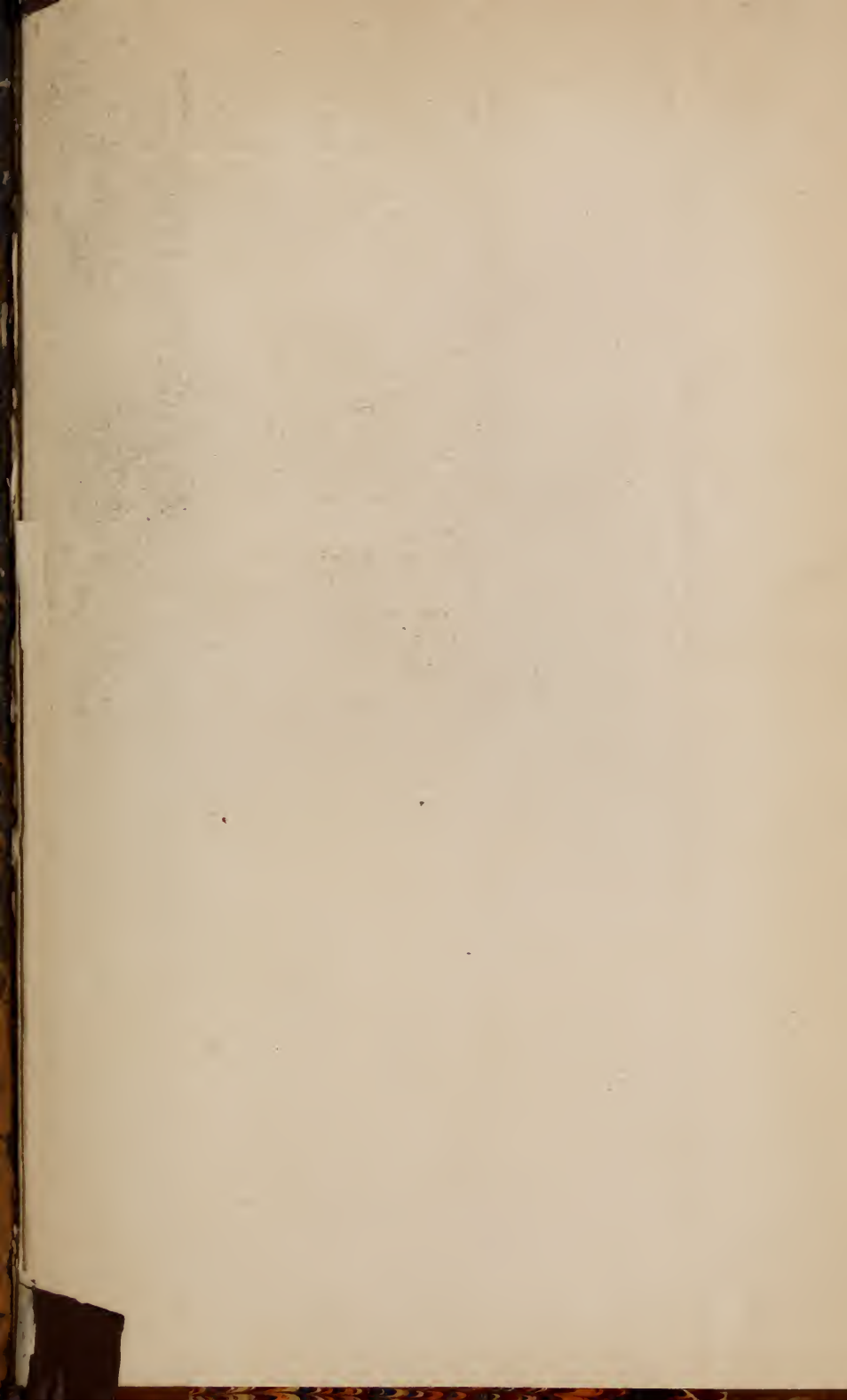
	£	s.	d.
Gatehouse	0	14	0
Wigtown	3	16	6
Garlieston	1	13	0
Whitehorn	2	0	0
	49	15	0

Letham United Prayer Meeting	1	8	9
Spittal Sabbath-school ...	1	3	0
Edinburgh Aux. Soc. per G. Yule, Esq.—			
Col. by Miss Steuart, Bethune, for the per- secuted Christians in Madagascar	2	12	6
Greenlaw Bible Society	2	5	6
North Leith Young Men's ditto	2	3	0
Collections by Rev. R. W. Hamilton, Rev. Dr. Wardlaw, and Rev. H. S. Seaborn—			
Edinburgh, South Col- lege Church	10	2	4
Rose-street Church ...	5	6	4
Bristo-street Church	13	2	6
Broughton-pl. Church	18	5	9
For China	0	14	0
Public Meeting	10	9	5
Argyle-square Church	21	10	0
Nicolson-street Church	8	9	0
Albany-street Chapel...	4	0	0
Public Meeting	13	0	0
Leith, Rev. Dr. Har- per's Church	2	16	9
Rev. J. Smart's Church, Pub. Meeting	4	0	0
Musselburgh—			
Rev. M. W. Living- stone's Church	4	5	1
Rev. J. Watson	1	0	0
Mrs. Watson	1	0	0
Mrs. Harper, Preston- pans	0	5	0
Ditto, Sab.-evening School	0	18	0
Mary Sanderson	0	3	0
Dalkeith, Rev. J. Burn's Church	7	16	10
Stirling, Spring Garden Chapel	7	7	0
St. John-street Sabbath- school	0	10	6
Arbroath, Rev. A. Sor- ley's Church, Public Meeting	4	6	1
	146	8	7
Less expenses	11	15	9
	134	12	10

IRELAND.

Killough, Capt. Birney, for the Chinese Mission	2	2	0
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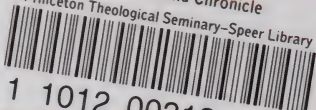
Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.



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